

# RELIGIOUS INFORMER.

PUBLISHED MONTHLY IN ENFIELD N. H. AT 60 CENTS A YEAR.

All letters must be directed to the Editor, viz. Ebenezer Chase,  
Post Master, Andover, N. H.

Vol. IV. No. 5. MAY, 1823. Whole No. 41.

## Religious Intelligence.

*Copy of a letter from Br. Selah Barret, to the editor, dated Rutland, Meigs County, Ohio, March 11, 1823.*

DEAR BROTHER,

Within a few months, I have had the satisfaction of reading your Informer, and through that medium, heard of the prosperity of my brethren in New England, with many of whom, I have enjoyed sweet consolation. And being now appointed by the church, of which I am a member, to open a correspondence with our brethren in New England, I shall do it as correctly as I can, that they may know how it is with us in this part of the country.

Five years ago I left Vermont, and moved to this country with my companion, and found a connection of brethren known by the name of Freewill-Baptists. At their Yearly Meeting in August, 1819, they were visited by several preachers of the Christian order, who sat with them in conference, and they there united with the Christian connection. Elder Sleeper, who moved from Me. to this country about seven years ago, received Ordination in that connection (I think in the year 1821) but not feeling satisfied on account of the different doctrines held and preached by them, did, in May 1822, withdraw from that connection, and took his stand, or claimed protection in the Freewill-Baptist connection, (so called,) which he left in New England. Shortly after, a number of brethren united with him in church fellowship, one of them viz. James E. Brown has since been ordained to the work, of the ministry, and his labors are owned and blessed of God, and we enjoy many refreshing seasons. The melting power of God is often felt among us. At our last monthly meeting, four united with us, our present number is upwards of fifty, and there is still a prospect of an increase.

We are the same in sentiments as our brethren in New-England, and we hope the Lord will move upon some of our eastern preachers to visit us. We are situated in the Southeast part of the State. Elder Sleeper and some of our brethren live in Alexander A hins county, Elder Brown lives in this Town. Elder Cheney lives fifty miles down the River. I understand he has a large Church that hold the same Sentiments with us.

*I subscribe myself your unworthy brother,*

SELAH BARRETT.

*Extract of a letter from Br. John M'Allaster dated Stow Vt. April 7, 1823.*

I would inform you that God is visiting this place with his grace, which causes me to rejoice. About the first of January last, a reforma-

tion began in one part of the town, and we think that about 25 or 30 have been converted; eight have been baptized and added to the church since the last quarterly meeting, and we think the prospect is still good.

*This from your brother in Christ,*

JOHN M'ALLASTER.

FOR THE INFORMER.

*Copy of a letter from Br. Joseph Philbrick, dated at Weare, N. H. April 5th, 1823.*

DEAR BROTHER,

With joy and gladness of heart I have to communicate to you some good tidings.—to wit., that a glorious work of the Lord is now progressing in this place, which first made its appearance in our monthly conference, held on the fifth day of March. The work has hitherto moved on, in a substantial manner, pleasing and truly promising to the friends of Zion. I forbear to be any more particular than to say, that this work had its apparent beginning in the family of our beloved Elder H. D. Buzzell, with whom the Lord has dealt bountifully. Eleven or twelve have professed to be delivered from the bondage and burden of sin, who by grace divine are enabled to bless and praise God. Our steadfast brethren are well engaged in the precious cause, while many of the unconverted are visibly convicted and some backsliders have confessed their wanderings.

*In Christian Fellowship,*

JOSEPH PHILBRICK.

FOR THE INFORMER.

*Copy of a letter from Elder David Harriman, dated Candia, N. H. March 31st, 1823.*

BELoved BROTHER,

In perusing your Informer, I find a sketch or two about the work of God in this town, and I have felt anxious to give you some more information, and if you think it would be for the glory of God, you may give this a place.

The work commenced to appearance last October among the Congregational society; on Sunday, during intermission, some of the members repaired to a schoolhouse to hold a prayer meeting, and God blest their endeavors; soon solemnity clothed the hearts and countenances of the unconverted, and they were led to cry to God, some in barns, some in the wilderness, and others in their houses with their

families, and, blessed be God, when ever any have cried to him with all their hearts he has heard their cry, delivered their souls, and put a new song into their mouths, and they began to sound it out to others; so that the work spread like fire in a dry time. Their minister, Br. A. Wheeler, took hold with them, and began to appoint meetings, and kept up liberty and freedom in them for all to speak, who felt free to. Elder Bean and I have attended meetings several times in that part of the town, and have had good seasons in speaking and hearing of the goodness of God to poor perishing sinners; and I can truly say, it is the most powerful work of God that ever I witnessed among that order of people. I am informed that over one hundred have joined that church and many of them appear to be well engaged.

In the month of November, the Lord stirred up the minds of the people in and about the village (so called) by the death and funeral of a sister in this church, so that a number were led to cry for mercy, and that God, who hears the ravens, heard their cry, and five of them came forward and told their experience, and on the 15th day of Dec. I baptized them; and altho' it was a very cold day so that my clothes froze before either was baptized, yet the power of God was present, and living faith was exercised. Four of them were young men and strong. Soon after this, Elder Bean baptized a number more. But in the month of January the work appeared to abate some among the other society, and to increase more rapidly among us. Meetings were kept up almost every day, and in every meeting more or less of the power of God was experienced, and not an uncommon thing for the youth from the age of nine to the age of thirty to be found on their knees crying, "*God be merciful to me a sinner.*"

Among the many, I would just mention one very solemn scene. Simeon D. Buzzell, (only son of our beloved brother Hezekiah D. Buzzell of Weare, being a young man of active abilities, who had stood it out through that powerful reformation in Weare, three years ago,) was in this district teaching a school; he had been to meeting frequently, but instead of reforming had rather grown worse. On Tuesday evening, Feb. 4th, he made an engagement that he would not attend any more meetings while he remained in town. The next Thursday evening he attended a party in the

neighborhood below us, on Friday morning was returning to his school, to appearance as careless as ever. He came into our house and sat down to converse about his father's changing with me one Sunday, and instantly the solemn power of God fell on us both. I got up and walked the room, weeping and sighing; for it appeared to me that God was calling him for the last time. I then knelt down and cried to God for help, and a more distressed person I never saw. The second time I prayed, he fell like a dead person, and after he had remained in this distress about one hour, he requested my son to go to the schoolhouse, and inform his scholars that there would be no school, for their master was just on the brink of hell, and he feared he should soon be there. The errand was soon done and in came the neighbors and brethren; but before many came in, the Lord delivered his soul and "put a new song into his mouth, even praise to God;" and after that we had a thanksgiving to God for his blessing. He set out from house to house to tell the people what a dear Saviour he had found and invite them to come and go with him. The next Monday he commenced his school with prayer to God for himself and scholars, and not in vain neither, for God heard his prayer and caused several of the children to bow with him, who now appear to be happy in the Lord. Glory to God in the highest for the great and glorious work which he has done, and is yet carrying on in this region. Old Zion is yet travelling and sinners are weeping and mourning, and enquiring the way thereto.

About thirty among us have come forward and told their experience, which remain yet unbaptized. We have appointed Sunday the 13th of April next (now past) to attend the ordinance of baptism, with all those who are ready.

And not only in this region, but in other parts I have seen the work of God particularly in the town of Hawke, where I have visited several times this winter and the work is still going on.

" Ride on, all conquering king, ride on,  
Thy kingdom come, thy will be done,  
Let heaven and earth agree.

O that God would bless his servants, whom he hath set as watchmen on Zion's walls, that they may feel the worth

of souls, that they may be more humble like their master Jesus, and preach by example as well as by precept, remembering that they are "*ensamples to the flock.*"

And O that God would bless his church through the wide world, with the spirit of love and watchfulness, and bless poor backsliders with a feeling sense of their want and hunger, and cause poor sinners to see their danger, and flee to the out-stretched arms of Christ before it is too late, and become the happy subjects of his Glorious Kingdom, is the prayer of your affectionate brother in the bonds of christian fellowship.

DAVID HARRIMAN.

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### THE CHRISTIAN DISPLAYED.

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"Assail'd by scandal, and the tongue of strife,  
His only answer was a blameless life;  
And he that forg'd, and he that drew the dart,  
Had each a brother's interest and his heart."

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There is a certain high import in conduct like this, which commands the admiration of sober minds. The spirit of it is so different from the maxims of the world, and the exhibition of it is so rare among men, that its authors seem to be either angels who sojourn here and there on the earth, or, as indeed they are, men who sojourn among angels. There always has been, and still are a few examples of those who act under the influence of that heavenly disposition that "*revileth not again.*" There are some who seem to take little notice of the aspersions of the wicked and censorious, while they walk uninterruptedly on in the path of conscious duty, regarding more the preservation of their own integrity, and the complacency of the holy Being whom they serve, than the smiles or sneers of a capricious world. They appear to pass through life, as it were on some *moral highland*, above the region where the harpies of falsehood and slander have power to prey upon the good man's vitals, where the wily stratagems and glittering allurements of satan, transformed into an angel of light, cannot prevail over the influence of truth distinctly seen, and where the volumes of mingled scoffs and imprecations which the same deceiver breathes out after them, when his seductive attempts are foiled, rise not to obscure the sunshine of their blameless

bosoms. So the traveller, whom a cloudless summer morning surprises on the margin of some plain of the Cordilleras, looks down upon the ocean of mist that envelopes the country below, while the purity of his atmosphere and the golden brightness of his path, give him a light heart and an elastic step!

Human philosophy has often attempted to arrogate to itself the proud prerogative of giving to its disciples the only true magnanimity of soul. But we shall see that it is an inferior kind of greatness which it offers us if we would consider the principles on which it is formed. It is a kind of equanimity, attained either by setting at defiance all knowledge and mental refinement, and hardening the heart till it no longer feels the pain of inward relents, nor bleeds at the rude contact of an ungenerous world, or by teaching the mind to wrap itself in the impervious folds of a conceited self-complacency, and to look out with equal contempt upon the frowning or the flattering regard of others. The summit, therefore, to which philosophy alone promises to elevate man, is the listlessness of grovelling apathy, or of still more grovelling pride.

Far different from this want of natural sensibility, or this reckless feeling of scorn, is that independence the soul imbibes with the principles of christianity, which so effectually shields it from the envious thrusts of detraction, and lifts it above the surges of this world's malice. By an affectation of contempt, the philosopher attempts to brave the wanton attacks of falsehood, ridicule and sarcasm, but the disciple, I mean the *meek* disciple of Jesus Christ, by turning to his adversary and bearing before him his upright bosom till the serene aspect of its spotless integrity, and the gentle eloquence of its weeping innocency, has overwhelmed him with deserved chagrin or subdued him to feelings of kindness. The tranquility of the philosopher results from his endeavouring to feel an indifference to the influence of external accidents and events, while the Christian, sensibly alive to every thing that concerns his character and moral influence among men, when persecuted and driven from the resources of his earthly enjoyment, flies to purer springs of consolation in heaven, and thence derives a peace which the world cannot take away. It may be seen therefore that the false magnanimity which unsanctified reason has

given to men, to enable them to parry the weapons which the envy and spite of others may aim at their happiness, is but the art of crouching beneath the storms of life, with a resistance of spirit equal to their pitiless peltings—and that religion, on the other hand, snatches her votaries from the midst of violence, and bears them away, where they forget the sufferings to which their tender natures are exposed, in the view of brighter visions of faith than the eye has ever seen.

There is a kind of false magnanimity, among some men denominated *honor*. Perhaps we cannot better define it than by calling it the reverse of true christian principle. It is that greatness of soul which never brooks an insult. It is the endowment of certain intangible spirits, the main-spring of whose actions appears to be a spontaneous feeling of retentment. Those who are strictly actuated by it, acknowledge no terms of reconciliation with such as have provoked their vindictive choler, till they have inflicted upon them a degree of suffering, in their own estimation, equal to the injury they have received. Nothing seems adequate to redeem the characters of these men of honor from unjust scandal and reproach, but the revenge that spoils its victim. No conduct, as they suppose, can remove imputed stains from a reputation invaded by calumny, but that which sullies it with the guilt of actual crimes. Ill-fated indeed must be the men who conform to such a standard of morals! The poor gratification of vieing with their enemies in the infliction of misery, is their only solace for the pain of a wounded spirit. Let the indulgence of these feelings be permitted, and they will at length overcome the restraints imposed upon men by a sense of decorum, break forth into outrage against the objects of their resentment, and kindle a secret fire in their own bosoms which shall one day prey upon every fibre of their souls.

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*I have been favored with the Minutes of the proceedings of a society of people at a general conference, holden in the state of N. Y. which contain an account of their preachers names and residence, the No. of their members, additions, &c. together with a Circular Letter. From what I can learn by their letter, they are of the same sentiment with us, and we need only to become acquainted to be one people. Presuming that their Minutes would be acceptable to our readers, I insert them, and their Circular in the Informer.*

Editor.

## FREE COMMUNION BAPTIST GENERAL CONFERENCE,

HELD AT NEW BERLIN THE 6th 7th 8th AND 9th OF JUNE,

IN THE YEAR OF OUR LORD, ONE THOUSAND EIGHT HUNDRED AND TWENTY-TWO.

THURSDAY, *June 6th.*—At 3 o'clock the Council met. Meeting opened by prayer, when on motion, Elder AARON BAXTER was chosen Moderator, and Elder DAVID R. M'ELFRESH, CLERK.

A motion was then made by Elder EASTERBROOKS, and agreed to, that the Elders should be examined as to their faith and practice, in attending to which, a small difference was found to exist in the minds of some, as to Communion. The Council then moved that the Elders in whose minds the difference existed, should conform to our Articles as to the communion, to which they assented. The council then adjourned until tomorrow morning at eight o'clock—Meeting closed by prayer.

*Friday June 7th.* Met pursuant to adjournment. Meeting opened by prayer. A discourse was then delivered by Elder BENNET HART, from John v. 39—prayer by Elder B. ROWLAND.

Meeting adjourned for one hour.

Met pursuant to adjournment. Meeting opened by prayer, when on motion of Deacon W. Crumb, it was unanimously agreed by the council, to disapprove any person preaching as a free communion Baptist, without Licence from the Church of which he is a member.—Alpheus Dunham being presented to the General council, by the Church at Verona, praying that he might be set apart to the work of the Ministry; after hearing his Christian Experience, and call to the work, proceeded to his ordination.—Elder M'ELFRESH, to make the introductory prayer; Elder BAXTER to give the charge; Elder EASTERBROOKS to give the Right hand of fellowship; and Elder SHERMAN to make the concluding prayer. The differences existing in the church at Danube being brought before the Council, it was recommended that the church at Danube should proceed with their travel, and that Elder N. WILCOX should have a proper time to make up his mind whether he travels with the church or not. On motion it was agreed that our next General Meeting be held at Bowman's Creek, Canajoharie, to meet on Friday before the 2d Sabbath in June, 1823, at 10 o'clock A. M. Quarterly meetings appointed as follows: The first to be held at Nassau, the Saturday before the 2d Sabbath in September; the second to be held in Plymouth, Saturday before the third Sabbath in September; the third to be held in Milford, Saturday before the third Sabbath in October; the fourth to be held in Danube, the Saturday before the fourth Sabbath in January. On motion, Elder D. R. M'Elfresh was appointed to write the Circular Letter, and superintend the printing of the minutes. On motion of the Council, Deacon J. Phelps, R. Maris, and Doct. Mercy, be a committee to inspect the minutes and circular letter. On motion of the Council Deacon W. Crumb was appointed Treasurer. Council then adjourned until three o'clock, meeting closed by prayer.

Met pursuant to adjournment. Meeting opened by prayer; a discourse was delivered by Elder PERKINS. Closed by prayer.—The letters from the different Churches were then received and read.

CHURCHES.	MESSENGERS.	Add. by Bapt.	Add. by Lett.	Dismissed.	Excluded.	Died.	Present Number.
Brookfield,	{ C. EASTERBROOKS, Simeon Powers, Simeon Doge, J. How.			1	0	1	48
Plainfield,	{ W. HUNT, Deac's. Crumb & Bryant, Thomas Fish.	20	4	4	0	1	197
Middleville,	{ N. PERKINS, TRUMAN GILLET, Dea. Sheffield Kinyon, A. Buckley.	1	0	0	0	1	38
Lebanon,**	{ Stephen James, Peleg Wilcox.	0	0	0	0	0	37
Plymouth,	{ B. HART, Deacon Curtis, L. Gardner, A. Thompson.	19	3		1	0	58
Sherburn,	{ B. ROWLAND, Deacons, Tinker and Tillitson, L. Fransis.	1	3	0	1	0	101
Exeter,**	{ Brother Andrews.	0	0	0	0	0	30
Burlington,**	{ Deacon N. Pierce.	0	0	0	0	0	10
Brothertown,	{ I. WABOY, B. FOWLER.	0	0	0	0	0	16
Stockbridge,**	{ Deacon J. Reed.	0	0	0	0	0	16
Macdonah,	{ H. BURDICK.	0	0	0	0	0	29
Canajoharie,	{ D. R. M'Elfresh, Deacon J. Phelps, Samuel V. D. Veare, John Webster, Thomas Mount.	49	2	0	0	0	87
Milford,**	{ Gideon Babcock, Asahel Marvin, Samuel Tillison, Charles Lawrence.	3	5	0	0	0	43
New-Berlin,**	{ Deacon Phelps, Thomas Phetteplace, David Phetteplace.						40

CHURCHES.	MESSENGERS.	Add. by Bapt.	Add. by Lett.	Dismissed.	Excluded.	Died.	Present Number.
Trenton,	{ JOHN FARLIE, William Allen.	2	0	0	0	0	40
Nassau,	{ JOHN TURNER.	7	0	0	0	0	20
Verona,	{ H. SHERMAN, Joslin B. Newland.	13	0	0	0	0	42
Germanflatts,*†	{ Deacon A. Brown, J. Brown, R. Babcock.	3	0	3	0	0	39
Nelson,*	{ R. HALL, H. Curtis.	0	0	0	0	0	9
Smithville,	{ A. BAXTER, Deacon Lumas, Br. Holdrich.	0	1	17	0	1	33
German,	{ Elder PAGE.	0	0	0	0	0	20
Georgetown,**	{ Deacon J. Babcock, E. Tracy, D. Perry.	26	7	2	0	0	61
Danube,	{ N. WILCOX, Deacon I. Wilcox, J. H. Harder, E. Holmes, E. Covill.	0	0	0	0	0	48
Columbus,**	{ Deacon G. Pope, B. Baldin.	2	3	0	0	0	27
1st Stephentown,**	{ C. Varey.	5	0	0	1	0	92
2d Stephentown,	{ N. NORTHROP.						Un- known.
Oppenheim,	{ N. PERKINS, Oliver Congdon.						
Russia,	{ B. THORP.						
Martinsburgh,**	{						24
Turin,	{ R. WAY.						33
Lowville,	{ A. DODGE.						30
Cobleskill,	{ T. TALMAN.						

\* Set off to another Church.

Meeting adjourned until tomorrow morning at 8 o'clock. Closed in the usual form.

*Saturday June 8th.*—Met pursuant to adjournment. Opened by prayer. A discourse was then delivered by Elder TURNER, from 2 Cor. 5th chapter, and 17th verse. Closed by prayer.

After an hour's intermission, the rest of the day was taken up by the Brethren in speaking to their covenant, while the Lord uncovered the beauties of his face, and spake in accents of mercy to many souls. The day having been far spent, the meeting adjourned until to-morrow morning at 8 o'clock. Closed in the usual form.

*Sunday, June 9th.*—Met pursuant to adjournment. A discourse was delivered by Elder EASTERBROOKS, from Matthew 23 and 19, 20. A second discourse was delivered by Elder WILCOX, from 1st Tim. 4 & 8. A third discourse was delivered by Elder HUNT, from Solomon's Songs, 6. 8 & 9. The meeting adjourned for one hour. Met pursuant to adjournment, when a fourth discourse was delivered by Elder M'ELFRESH, from Psalms 8, 3 & 4. After which the Sacrament was administered by Elders BAXTER and TURNER, to a large number of communicants. The meeting was then dismissed.

N. B. Elders Names in SMALL CAPITALS—The (\*) *asterisk* denotes the Churches constituted this year—Two (\*\*) *asterisks*, denotes no settled Minister.—An (†) *obelisk*, in addition to the asterisk, denotes to the Church constituted this year, no settled Minister.

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## *Circular Letter.*

THE DELEGATES composing the FREE COMMUNION BAPTIST GENERAL CONFERENCE, to the CHURCHES which they represent—GREETING:

*Dearly Beloved Brethren in the Lord,*

It has been pleasing to Almighty God to favor us with another opportunity of assembling in GENERAL CONFERENCE, to consult on the affairs relating to the interest and advancement of his kingdom. The recollection that many have been summoned to give up their accounts since we last met on a similar occasion, and that some of us have been called in the Divine Providence to follow our dearest friends to that house appointed for all living, while it causes us to sorrow and to let fall the parting, the affectionate tear, from the consideration that we are no more to see them until they shall awake to life at God's command, we feel at the same time to unite in offering up our praise to the Parent of the Universe, that his special providence still marks us for his own—And that the season has once more *rolled* around, which gives us an opportunity of mingling our friendly souls at that throne of mercy which is made accessible through the merits of a blessed Redeemer. Surely Brethren, we are laid under renewed obligations to the Father of *our* mercies, in permitting us to come together at this time, in order to renew that

covenant, and to interchange those feelings known only among those, who being strangers and foreigners here, are travelling to a city whose maker and builder is God.

THE Christian's life being a life of warfare, much depends on his faithfulness and fidelity. This world is justly compared to a tempestuous ocean, where nothing but dreadful hurricanes and troubled cataracts present themselves to the affrighted imagination, where on every side there are rocks and quicksands, shoals and breakers. This being the case, surely none are safe but those embarked on board of Zion's ship, and who faithfully adhere to that Pilot who can safely guide through all the dangers that threaten into that blessed harbor; where all is calm, and joy, and peace; when the wicked cease to trouble, and the weary are at rest. In as much then, as we profess to sustain the characters of soldiers and mariners, let us therefore as soldiers of CHRIST, ever bear in mind the exhortation of the apostle, to "fight the good fight of faith, that we may lay hold on eternal life." And in order that we may be prepared to meet those enemies that oppose themselves to the Christian, let us put on the whole panoply of God. As mariners, how important that we be on board where the Captain gives command. And as our course lies through a rough and dangerous sea, how necessary that we keep an eye fixed on the compass, we mean the word of God, that we take it for the man of our counsel, and the rule both of our faith and practice. We should frequently have recourse to it, and in perusing the Holy Scriptures; we should do it with reference to the truths which it reveals—1st. Relative to man's fallen and corrupt estate by sin. 2d. To that atonement made by CHRIST for perishing sinners, which, in its nature, is both free and full. 3d. The means to be used by virtue and in consequence of which we are to feel an application of the atonement, namely, repentance towards God, and faith in our LORD JESUS CHRIST. 4thly. To that faithfulness and fidelity which insure to the Christian that rest which remains for the people of God. —2d Peter, 1 & 4—9. Rev. 2d & 10. 5thly. To the Resurrection of the human body—and 6thly. To the Eternal Happiness of the Righteous, and the Eternal Misery of the wicked. If we believe its truths, if we obey its commands, we shall most unquestionably experience the fulfilment of its promises. It will guide us through the troubles and ills of life, and ultimately direct us to that celestial world, where afflictions shall forever subside, and where even death itself shall cease. *Oh, my Brethren*—Let us read it often with prayerful attention, and beseech Almighty God to open our understandings, that we may see into the mysteries of his word, —and let us also pray for a disposition of heart to practice it in our lives and conversation. If this be carefully attended to, the consequences will be pleasing to ourselves and beneficial to others.

On receiving the Letters from the different branches composing the Union, we were rejoiced to hear that the LORD had been very gracious in visiting many parts with the outpouring of his Holy Spirit. We hope the work will continue until this land shall become Immanuel's land, and the kingdoms of this world the kingdom of the Lord Jesus Christ.

ONE thing, Brethren, we would wish to recommend, and that is, UNION. We are informed in the Revelation of God's word, that Union

is the strength of a City. And when we are united in the LORD, and preserve that union, we need not fear the combined power of earth and hell. But the moment we become divided according to the declaration of the SAVIOUR, we must fall. "A kingdom divided against itself cannot stand." We would also recommend to you to be zealous in the great and important concerns of Religion, and in the worship of God. But at the same time to be careful not to let your zeal run into extravagance or enthusiasm.

Wishing you Grace, Mercy and Peace, from God our Father, and the LORD JESUS CHRIST, we remain, Dear Brethren, yours, in the Bonds of an affectionate Gospel.

AARON BAXTER, *Moderator.*

DAVID R. M'ELFRESH, *Secretary.*

[*The following truly evangelical sentiments are from the Boston Recorder and will, we believe, meet the approbation of every friend to the cause of pure religion.*]

### TO CHRISTIANS IN BOSTON.

*"Let names and sects and parties fall,  
And Jesus Christ be Lord of all."*

At a season like the present, it is peculiarly desirable that one of our Saviour's last petitions should be fulfilled in his disciples here, "that they ALL may be one." The Lord is indeed in the midst of us, and let us beware that we do not grieve away the Spirit.—What would more effectually do this than the want of love and union among Christians. May we forget every distinction of sect or name, and unite our hearts and efforts with *all* who love the Lord, feel that we are engaged in one cause, and rejoice to sacrifice all personal and sectarian feelings in it. May our watchmen "sing together with the voice, and see eye to eye," and that *every* child of God here might even now be as a flame of fire in his service, that there might not be one stupid, careless, or indifferent, but all feel, "that there remained yet much land to be possessed," that we have at least one talent, and every hour be crying, "Lord what wilt thou have ME to do." May we "not go abroad to see how the *revival* is, but to our closets," and "live in such a manner that if the work should be cut short we may lay our hand on our heart, and say, I trust it was not I that grieved away the Holy Spirit. Let us remember that the Saviour is now in our city, and keep our houses in constant readiness to receive him. He is the Prince of peace, and Probably a se-

vere look, or a harsh word may banish him from our dwelling." May every Christian here prayerfully and solemnly ask himself, what *can I do* for the conversion of souls; and may we be so faithful, particularly to each member of our own families, that God may give many souls in answer to our prayers and faithfulness, make all our houses Bethels, and every heart a temple for himself to dwell in. In spiritual as well as temporal concerns, "the hand of the diligent maketh rich." Let us "pray without ceasing," and plead that the Lord would revive his work with great power in the hearts of *all* his children here; that each one may come up to the help of the Lord, be in labors more abundant and give him no rest till he open the windows of heaven, and pour us out a blessing that there shall not be room enough to receive it.

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#### ANECDOTE.

It is said, that an Indian and a white man being at meeting together, were both struck under conviction by the same sermon. The Indian was shortly after brought to rejoice in pardoning mercy. The white man was for a long time under distress of mind, and at times almost ready to despair; but at length he was also brought to a comfortable experience of forgiving love. Some time after, meeting his *red* brother, he thus addressed him; "How is it, that I should be so long under conviction, when you found comfort so soon?" "O brother," replied the Indian, "me tell you; there come along a rich prince, he propose to give you a *new coat*; you look at your coat, and say, 'I don't know, my coat pretty good; I believe it will do a little longer.' He then offer me new coat, I look on my *old blanket*, I say, this good for nothing; I fling it right away, and accept the new coat. Just so brother, you try to make your old righteousness do for some time; you loth to give it up; but I, poor Indian, had none; therefore I glad at once to receive the righteousness of the Lord Jesus Christ."

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(The following was received just as this number was going to the press.)

FOR THE INFORMER.

*Extract of a letter from Elder D. Swett, now laboring in Ms. and R. I. dated at Pawtucket, R. I. April 10th, 1823.*

The church in Rehoboth prospers much: 20 have been added recently, and 14 will probably be added next Saturday. They live in peace and harmony, and crowds come to hear the word. They will join the connection the first opportunity.

Our brethren have good seasons in Pawtucket.

The R. I. quarterly meeting prospers abundantly, increasing in extent, numbers, knowledge, good order, and heavenly union; minding the same things, and walking by the same rule.

A glorious work of God has recently taken place in Rainham, Mass. under the faithful labors of Br. Horatio N. Loring from the City of New-York. People of all ages flock to the standard of Immanuel. An-

other blessed work is spreading in the town adjoining under the improvement of a worthy young preacher from Rehoboth, (George Kill-ton.) The work moves gloriously, bless the Lord. *Amen,*

DAVID SWETT.

### REJECTION OF ELDER RAY POTTER.

*It causes us grief, that some in whom we could formerly repose confidence, have since rendered themselves unworthy of the trust. The following communication was sent for publication, before the last Informer was printed, but being desirous that nothing be done rashly, and receiving information from one, somewhat in his favor, I hoped possibly he might be restored to the confidence of his brethren; but having since learnt more of the particulars, I feel my duty constrains me to comply with the request, believing it to be for the good of the cause, that the result of the Conference be publicly known.*

EDITOR.

The public are hereby informed, that at an Elders' conference holden at Smithfield, R. I. on the 17th day of Jan. 1823, for the R. I. Q. M. we were under the painful necessity of withdrawing the hand of fellowship from Elder Ray Potter, as a disorderly walker, and he is no longer a member of the Freewill-Baptist connexion or denomination of people.

*In behalf of the conference.*

REUBEN ALLEN, *Clerk.*

Duty of Christians, No. 4, by Br. B. S. must be omitted until next No. for want of room.

We hope the Yearly Conference of N. H. will express their opinion about the office of Ruling Elder at their meeting in June next, and send the same for publication. Also, the other Yearly Meetings in connection; when they meet, except Vermont, which decided last fall, that there is no such office required, separate from those who "*labor in word and doctrine,*" and "*Deacons.*"

## EVANGELIST.

Mr. Sylvester T. Goss has commenced a periodical work at Haverhill, N. H. entitled the "EVANGELIST." It is printed in an octavo form, each No. contains eight pages, is issued every other Saturday, and sent to subscribers at 50 cents a year, if paid in advance or within six months; but if not paid until the end of the year, it is 75 cents. It contains religious information, selected principally from the different religious publications, and is intended to compress the substance of the whole in a few words. Subscriptions received by the Editor at Haverhill, N. H. and also at this office.

Letters communicating religious information are received from the following persons: viz. Elder T. Morse, Elder C. Bowles, Dea. A. Read, and Br. T. Park; all of which have come too late for this No. They will be attended to in the next.

# POETRY.

*Death the King of Terrors.*

- 1 DEATH, it is the king of terrors, and a terror to all kings;  
Oft it fills the mind with horror, telling us of frightful things.  
Lands of darkness, shades of silence, gloomy vaults where pris'ners lie;  
Many thousands have I conquer'd—you, alas! must shortly die.
- 2 Don't you see how unaffected in my chariot I ride?  
Convulsive fits, and pains, and sickness, are the weapons by my side.  
Deaf I am to all entreaties; when commission'd I must go,  
With mortal paleness in my features; thus I give the fatal blow.
- 3 Never have I spared any—children, husbands, nor their wives;  
Neither am I brib'd with money—physic will not save their lives.  
Kingdoms, counties, nor their cities; kings, their princes, nor their slaves;  
None of them did I e'er pity—soon I'll bring them to their graves.
- 4 There they lie without distinction; thus I boast my thousands slain;  
Nor can they, without permission, ever hope to rise again.  
Stop, O Death! don't boast of vict'ry! hark! and hear what faith can say  
Of one Jesus, who on Calv'ry di'd, and in the grave did lay.
- 5 See him rising, hear him crying, I, O Death! have conquer'd you!  
Tho' your looks are so dismaying, yet my saints I'll bring them through.  
Then the saints that are believing, may rejoice in Christ their King;  
Death's no more than a dark curtain, drawn to let the saints go in.
- 6 There the wicked cease from troubling; there the weary are at rest;  
There the saints do cease from crying; there they are divinely blest.  
Free from sickness, free from sorrow, free from ev'ry care or pain;  
No dread thought or gloomy horror, e'er shall frighten them again.
- 7 There the saints sing hallelujah—they're complete in Christ their  
King—  
Ask the grave where is thy vict'ry? where, O Death! thy monstrous  
sting?  
If we're pardon'd by the Saviour, (though the grave may us annoy,)  
Death's the gate to endless pleasure, th' road to everlasting joy.

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NOTICES.—Weare, Q. M. will be holden at Fishersfield, N. H. on Saturday, the last day of May, and Sabbath, the first day of June.

Montville Q. M. at Prospect, Me. the 3d Saturday and Sabbath in June.

An extra Q. M. is appointed at Windsor, Me. on the 4th Saturday and Sabbath in June.

An extra Q. M. at Harmony, Me. the first Saturday and Sabbath in June.

An extra Q. M. at Islesborough, Me. the first Saturday and Sabbath in July.

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TERMS OF THE INFORMER.—For one paper a year 60 cents. For five, \$2 50 cents. For sixteen, \$7,20 cents. If paid in advance, 50 cents a year, for one paper. For five, two dollars. For sixteen, 6 dollars.